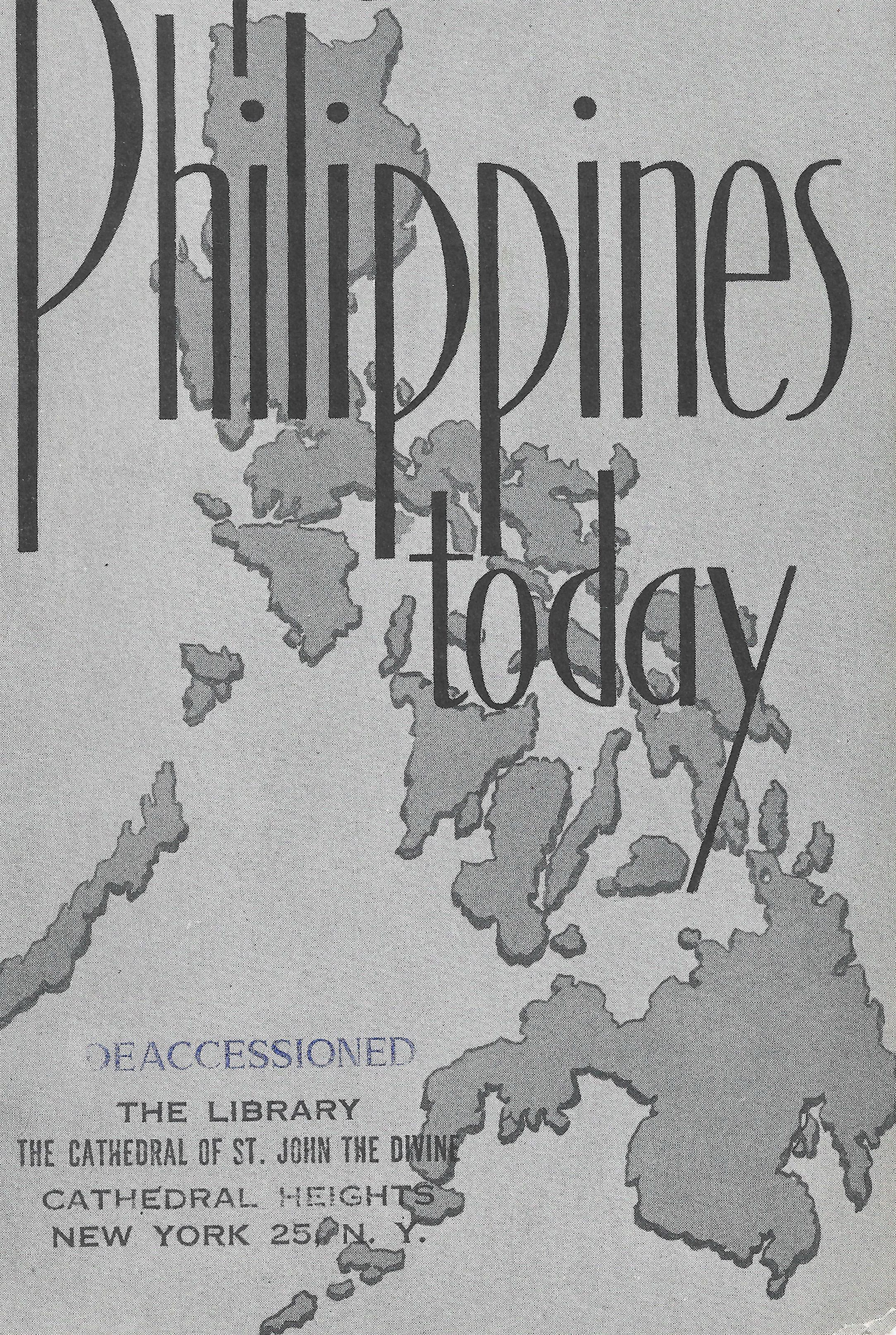
The Philippines today



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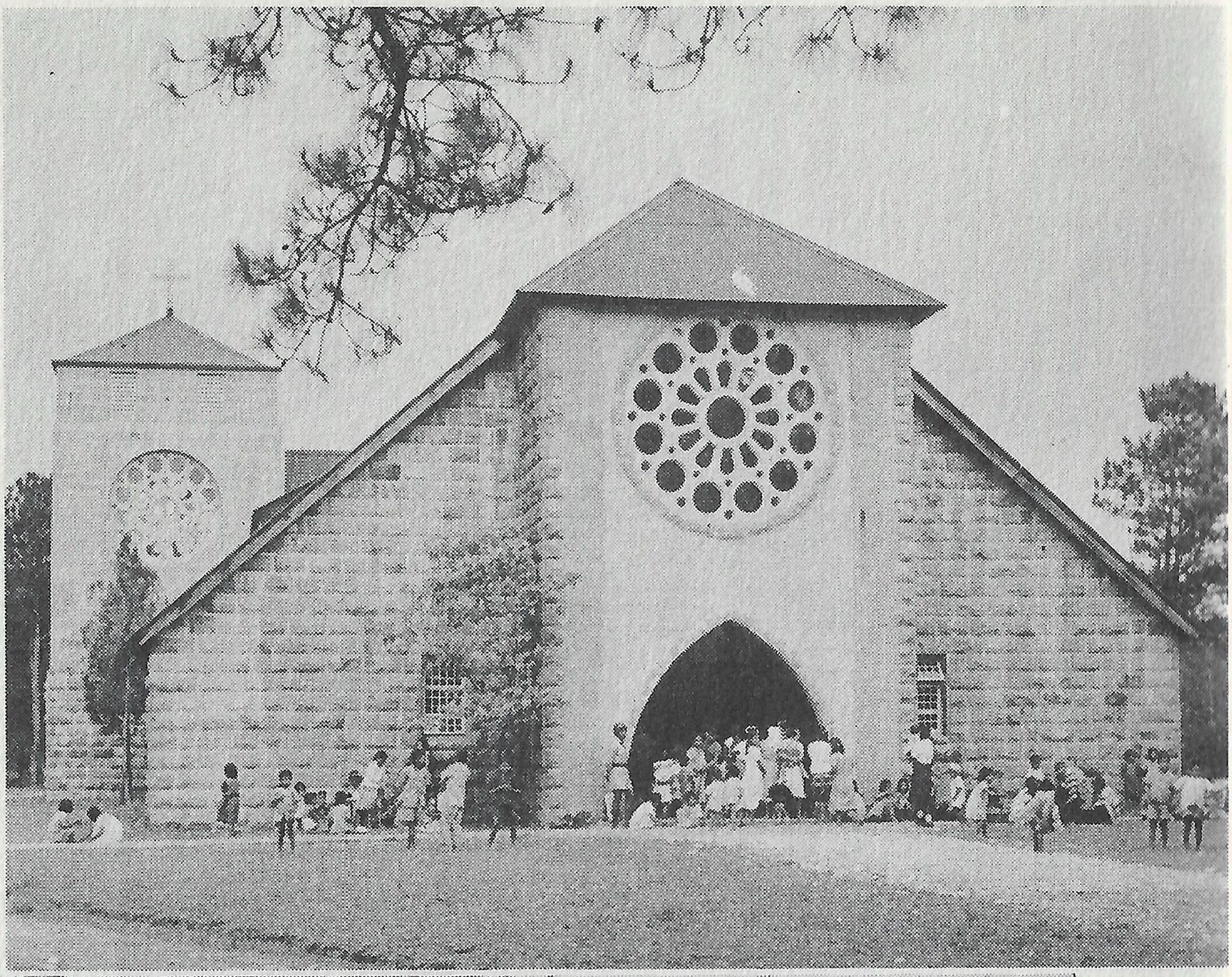
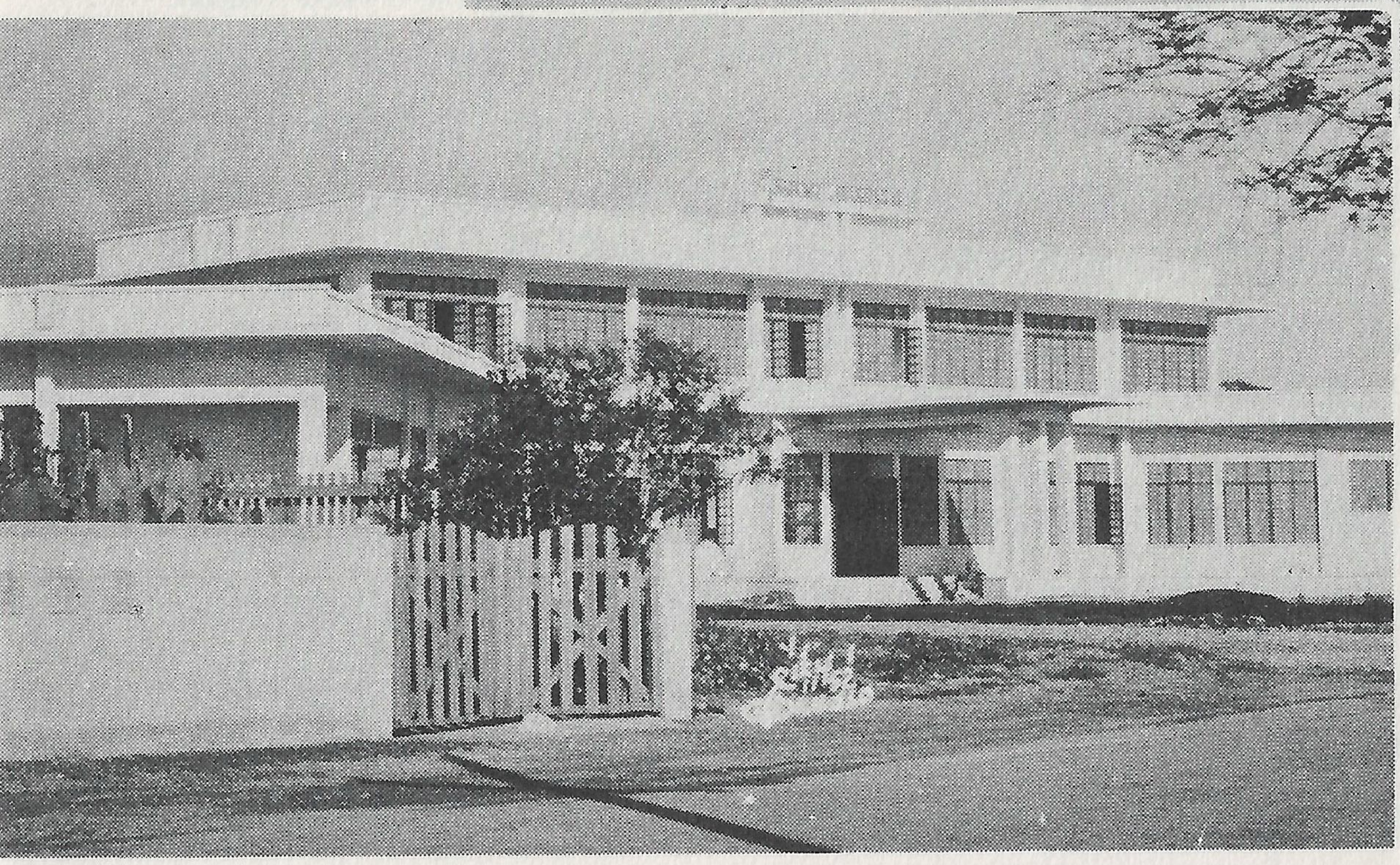


St. Mary's Mission, Sagada (top), ministers to mountain people. The Rt. Rev. Lyman C. Ogilby (bottom) travels many miles to remote missions.

Student from St. Andrew's Theological Seminary, Manila, visits Mountain Province

Brent Hospital, Zamboanga (below), has been completely reconstructed



TODAY, ALMOST EVERYONE KNOWS SOMETHING about the Philippines. Extending roughly a thousand miles from the southern tip of Formosa to the northern end of Borneo the Philippine archipelago comprises approximately seven thousand islands inhabited by nearly twenty million people made up of more than fifty different tribes.

Independent since July 4, 1946, the Republic of the Philippines has made rapid strides toward recovery from the great destruction of World War II. The largest cities, reduced to shambles in 1945, are again centers of thriving industry. Although education was brought almost to a standstill during the war years, today great universities are educating thousands of students to become the future leaders of the country. The Philippines holds an important place in the Orient, being the only Christian country and the stronghold of democracy in a turbulent Asia.

In the development of this important country, the Episcopal Church has had a significant part. Soon after the Rt. Rev. Charles Henry Brent went to the Philippines in 1902 as the first Anglican bishop, he announced a threefold policy, adhered to by his successors: that the Episcopal Church should make its witness felt in the American community; evangelize the pagan and non-Christian people; and, as opportunity afforded and leaders became available, assume its responsibility for the pastoral care of unshepherded nominal Christian people in the lowlands, who had drifted away from the Church of their fathers. Thus the Cathedral of St. Mary and St. John was established as a House of Prayer for all people; work was started with the Chinese in

Manila, with the Igorots in the Mountain Province, with the Moros, Tiruray, and unshepherded lowlanders in Zamboanga and Upi.

The Church Stands Firmly Rooted

THE first half century of the Episcopal Church in the Philippines was a period of great hardship, but also one of great reward. The Philippine Episcopal Church today stands firmly rooted with twenty-two Filipinos in Holy Orders and as many more preparing for the ministry; with most of the church institutions under Filipino leadership; with two-thirds of the money used to support the work being contributed locally.

No word better describes the Church in the Philippines during the postwar period than *growth.* The Church has grown in every direction: from 55 mission stations in 1940 to 84 in 1954; from 21,276 baptized Christians to 31,616; from $19,979 contributed locally to $42,071; from two Filipino priests and one deacon to 19 priests and 3 deacons. More than three-fourths of the mission buildings in the Philippines were destroyed during World War II, no one place escaped entirely, but nine years after the liberation about three-fourths of the buildings had been rebuilt.

Reconstruction Nears Completion

THE numerical strength of the missionary district being in the Mountain Province, reconstruction was completed there and on Mindanao before turning to Manila. It is hoped that the next decade will see the establishment of a great diocesan center in Manila. The permanent buildings for St. Andrew's Theological Seminary, com-

pleted in 1953, are the first unit. The new St. Luke's Hospital, a new cathedral, diocesan offices, residences for the bishop and suffragan bishop and staff residences should be built in the near future.

The mission schools have grown since the war and are becoming more and more self-supporting. Government recognition has necessitated higher salaries for teachers and the purchase of expensive equipment, but the people have responded by paying higher school fees, although in many cases it has caused real sacrifice. The people have helped to their utmost. They have given land, donated their services in leveling ground, cut trees, carried lumber when there was no other means of transporting it, contributed money or helped to make furniture, and given of their time and energy in many other ways that they might have a school in their midst.

Probably the most important work done since the war is that of St. Andrew's Theological Seminary. Begun as a small training school in Sagada in 1932, it was moved to Manila in 1947 and became a full-fledged seminary. Since the war twenty-six men have graduated, six of whom were members of the Philippine Independent Church. Besides accepting students from the Philippine Independent Church for the regular five-year course, each year St. Andrew's gives an extension course for the clergy of that Church.

Growth in Self-Support

THREE congregations have attained parish status: one Chinese, one American-British, and one Filipino. Soon after the war St. Stephen's Chinese Church, Manila, declared its intention of becom-

ing a parish, feeling sure that it could be self-supporting. Although for nine years it has had to share St. Luke's Hospital Chapel with the St. Luke's congregation, it has grown in numbers and influence. The Church of the Holy Trinity became a parish in 1949 soon after its organization. It is the American-British congregation in Manila and is the successor to the prewar Cathedral parish. The Church of the Resurrection, Baguio, having lost its missionary priest-in-charge, decided that it could stand alone and thus in 1953, after one year probation, became the first Filipino parish.

Medical work always has gone hand in hand with evangelistic work in the Philippines. In three places dispensaries started in the early days have become hospitals. In isolated places where there are no doctors, mission dispensaries with St. Luke's trained graduate nurses care for thousands of sick people who otherwise would receive no medical care.

St. Theodore's Hospital, Sagada, not destroyed during the war, has had a new wing added and much needed repairs and improvements made. Its service to the people in that area has increased almost a hundredfold. Brent Hospital, Zamboanga, was completely destroyed during the war and, after using a temporary building made of split bamboo for six years, has a fine new building constructed in 1952.

St. Luke's Hospital, Manila, came through the war unharmed, but its insect-riddled, rotten frame building had been condemned long before the war began. Nine years after the war St. Luke's is still using these same unsanitary, unsafe, dilapidated frame buildings. They have been

patched and propped up, but are utterly inadequate and unfit for the splendid equipment which they house. Funds became available for new buildings in 1954 and erection will start as soon as plans and specifications are ready and contracts can be let. The nurses who graduate from St. Luke's School of Nursing are the best in the Philippines and, according to at least one expert, so good they are quite unique in the nursing profession.

The Philippine Independent Church

THE period following the war saw the beginning of co-operation between the Philippine Independent Church and the Episcopal Church. Following the request of the Supreme Bishop for apostolic consecration at the hands of bishops of the Episcopal Church, the Bishop of the Philippines, assisted by Bishop Wilner, Suffragan of the Philippines, and the Bishop of Honolulu, on April 7, 1948, in St. Luke's Pro-Cathedral, Manila, consecrated Monsig. Isabelo de los Reyes, Jr., Obispo Maximo, Monsig. Manuel Aguilar, and Monsig. Gerardo Bayaca. Through St. Andrew's Seminary, the Episcopal Church has been able to assist in the training of the future leaders of the Philippine Independent Church and looks forward to the time when there will be new opportunities for co-operation between the two Churches.

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